

# THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, AUGUST 2, 1906.

NEW SERIES VOL. VIII. NO. 31.

## GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 .....	\$ .....
Cash by Nov. 1, 1907 .....	\$ .....
Cash by Nov. 1, 1908 .....	\$ .....
Cash by Nov. 1, 1909 .....	\$ .....
Cash by Nov. 1, 1910 .....	\$ .....
Name .....	.....
County .....	.....
Post Office .....	.....
Church .....	.....

July 24 the lower house of the Louisiana Legislature passed the Boynton bill by a vote of 132 to 15, which prohibits all dealing in futures or margins, and which it is claimed will close all bucketshops, exchanges, etc., in the State.

New Orleans has spent about \$60,000 in a campaign against the mosquito pest, and now Dr. Khonke, city health officer, says that the ordinary top waterminnow is more effective than coal oil. He will ask the government to establish in that city a breeding pond for minnows to be used in stocking all stagnant waters.

A noted teacher of psychology said at one of our summer normals that it is a biological law that the people who have had the longest period of infancy are the people who amount to much in the world. He urged parents to make the distance from childhood to young manhood and womanhood as wide as possible in rearing their children.

It is sometimes said by those who do not know in derision of Calvinists that they are slaves, bondmen, of God. They are slaves to God, and that is a blessed submission of servitude; but they are never slaves to men and public opinion or popular applause, which is ignoble slavery, and to Calvinists galling bondage.—Prof. T. P. Bailey.

The love of Christ finds us at our worst, fit only for companionship with "the father of lies", and, after that, victims of the pit of eternal burnings. But, wonder of wonders, what a change out of such uncomely material. He by His peculiar methods of workmanship forms us into his own image and likeness with a quality of purity even whiter than snow and a nature kinsman to the divine.

It is claimed that an under-ground method of wireless telegraphy has been invented, or discovered, by a Catholic priest in Wilkes-barre, Penn., and that it is probable that messages will be sent bye and bye across the seas through rough deeps and even more sub-marine currents than those of the great ocean cables. Wonder if he found out the secret while digging dungeons for the victims of the old mother of harlot's hatred and vengeance?

The Catholics in accepting over half a million dollars forced out of China by France for property and lives of missionary priests destroyed have shockingly violated the gospel principle of suffering extremest persecution and the spoiling of goods without retaliation. The villainy is greatly intensified when we call to mind the further fact that the priests caused all of the Boxer and other troubles by unwarrantable interference with the government.

"How much was Russell Sage, the multimillionaire, worth?" It is said that he left his entire fortune of \$100,000,000 to Mrs. Sage, except an insignificant bequest made to an only sister. But he was really worth to the world only the \$50,000 which he gave "after a year's solicitation by Mrs. Sage" to build a wing of a Presbyterian Hospital. Men may have much and be worth nothing to God and humanity. Others may have but little and be worth it all to the world.

Phenomenal as it may appear, yet it is true that every anti or extra Christian religion has the element of "commercialism", not to say "graft", in it, and abounds in easily acquired wealth. Note, for instance, Judaism, Mohammedanism, Mormonism, Christian Scienceism and Dowieism, and with a breath of suspicion resting on holiness Schoolism. There is great glamour in gold, and the devil knows full well how to gild a false religion with it.

The present King and Queen of Spain may not take it that they have a "charmed life" and are safely and perpetually immune against all such perils as the bombs. A mother went home once before the Sunday service closed for fear that her little two-year old baby might escape from the nurse and be drowned in an open tub of water left in the kitchen, and found the child safe, but two hours later she found it hopelessly strangled in the same tub. God only can be safely trusted.

An author who claims that he was certainly guided by the Holy Spirit in writing

a book asked the editor of the Congregationalist to read the manuscript and advise him if it was worth while to publish it. Surely the author did not himself believe his claim, that beyond all question the Holy Spirit guided him in writing. The Spirit knows the mind of God, and never leads one contrary to His will. If the book pleased God, why should the author seek the opinion and endorsement of men? The editor "could not accept so exalted a compliment."

How would this do for a formula of baptism? The administrator and the candidate go down into the water. Administrator:—"Dost thou believe on the Lord Jesus Christ?" Candidate: "I do." Administrator:—"Dost thou take Him to be thy Saviour and Lord?" Candidate: "I do." Administrator:—"In obedience to the command of the Great Head of the Church, in imitation of His example, upon your confession of Him as Saviour and Lord, I bury thee with Christ in baptism in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

What is the difference between eloquence and oratory? Go to one of our general conventions and learn. See J. B. Gambrell, in utter self-forgetfulness, stir, thrill and move men to generous and cheerful giving, and to deep resolution to self-sacrificing service for Christ. You feel that such words are born of conviction and experience. Then listen to one of our popular declaimers. His studied attitude attracts attention. His magniloquent rounded periods, elegant and smooth rhetoric excite praise. He means to please men and he does it, but he does not move them to solemn purpose and heroic deed. One is eloquent; the other is an orator.

Pastor W. R. L. Smith of Richmond, Va., reports Dr. Wilbur F. Crafts, chief of the Reform Bureau at Washington as saying that "if the Democrats have any sense, they will nominate Governor Joe Folk for President in 1908, for he is the only man who can beat the Republican ticket", and that "if the Republicans have any sense, they will nominate La Follette in 1908, for he is the only man in the party with any show of victory." Mr. Crafts looks at it from the Reformers point of view. Many people in the country think that Bryan can beat the Republican candidate who will be nominated and is sure to do it.

Sam Small is all right about voting. In a recent Sunday-afternoon lecture in the Baptist Tabernacle, Atlanta, he said:—

"Your ballot is simply you. The only reason you don't get in the box yourself is because it is too small to hold you. And this being true, you put a little piece of paper through a hole in the ballot box, and that paper expresses your heart and thought and life. And no man has a moral right to put a piece of paper in that sacred ballot box which he is not ready to redeem with his life before God and man."



G. C. Johnson.

He was a great minister of Jesus Christ. His was a great character, having the essential elements of faith, hope and love in strong proportion with the rare concomitants of humility, patience and consecration. He seemed to possess far more of virtues than infirmities, the former growing as the latter receded.

We have a bank of infirmities more as accessories to presences attaching like barnacles to a Christian character while virtues are the upward origin and outward growth, the budding and blossoms of that immortal life which the Holy Spirit works in us and which will shed off the former and grow and develop and bear fruit throughout all time and eternity. Brother Johnson had also the strong elements of practical usefulness as "a good minister" in a nutshell.

He was an intellectually developed, socially cultured, and highly refined in all that goes to make up the true modern Christian gentleman. He was an honored graduate of Mississippi College and also had his worthy degree from the Southern Baptist Theological Seminary, all of which his ministerial life and work did not fail to reflect due honor upon.

His first rural pastorate, as we remember, was at Ocean Springs, Miss., where he gave several of his best years to a distinctly useful pastorate, administration and where he met and won Miss Inez Bogle, a charming young woman who, after several years of suffering and long devotion to her husband and children, left him in unspeakable bereavement. Two dear little ones and went home to be with God.

His next pastorate was in Meridian, Miss., with the Fifteenth Avenue Baptist Church, which he continued seven years and has been marked with honored success, much above the average, as indicated by the constant growth and prosperity of its membership and congregations.

His second wife was Miss Sallie Haynie of Olive Branch, Miss., another one of Heaven's blessings to earth and a lady of distinguished ability, of true womanly character who brought into his home the true wife and motherly instincts and social and domestic and Christian qualities and accomplishments that chased away all of the former shadows and blessed it with all of the light and joy of former days.

The evident loss of high esteem and great appreciation of his exalted worth was evidenced in the large congregation that thronged to his church home at the funeral service. A number of ministers participating and the evidences of sincere grief everywhere. A large committee of his beloved brethren accompanied the remains of the dear good man to his former home in Meridian where the interment took place in the last resting place and along with other loved ones who had gone before. Many churches have taken occasion to cherish the memory and work of dear Brother Johnson whose high angelic talents made him a successful and fruitful helper in so many of their church meetings. He rests from his labors and we fondly hope to meet him again.

In his brother,  
J. A. H.

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## DOTS FROM TEXAS.

North Texas, our section, is almost exclusively an agricultural country. The soil and climate are peculiarly well adapted to diversity of crops. Hay, corn, wheat, oats sorghum and cotton all grow luxuriantly here. A good all-round crop here means great prosperity. We are now in the midst of what promises to be a reasonably good crop year.

## Our Schools.

Have all closed the most prosperous year in their history. The summer school at Baylor University has just closed a most gratifying session. Vigorous efforts are now being made to increase the attendance and in every way render more inviting the educational facilities of our eight correlated schools, which are owned and controlled by our general convention.

## Evangelistic Work.

Our people appear to be in the dawn of a better understanding as to how this work should be done and seem more determined to do it according to approved methods, than they have been before. They now seem inclined to believe that the work of "the professional evangelist," is not the only way, nor perhaps the most efficient way of leading souls to Christ. Many of our associations own a large tent and employ an associational missionary, who, assisted by neighboring pastors, plants the tent, not in the shadow of some large and prosperous church, but in "the destitute places" where the professional evangelist is not frequently found. By this method literally hundreds are brought annually to a saving knowledge of the Christ, a large per cent. of whose professions are genuine. This better system of evangelism is becoming quite general in Texas, May God speed its progress everywhere.

## The Baptist Memorial Sanitarium.

This humanitarian institution with its magnificent buildings, is located in the heart of the city of Dallas, and on the hearts of many of the Lord's people in Texas. It certainly bears upon it the approval of God and the touch of His hand. It therefore gives more joy than we can express that the great building is approaching completion. When completed and properly equipped in all its apartments, then the unfortunate sufferers, whether rich or poor, may have their maladies treated according to the best methods modern science has given to the art of healing.

Perhaps no other one enterprise fostered by our people, appeals more directly to our sympathies and is more worthy of our benefactions than to build this home of the afflicted, where suffering may be relieved and where life may be prolonged. The Baptists of today will leave no other heritage to the future, which will reflect more thoroughly their wisdom and forethought, than this "Memorial Sanitarium," indicating by its name, memory to the dead and health to the living.

## The Educational Campaign Now in Progress.

This means first that State-wide, vigorous efforts are being made to lay the claim of Christian education and loyalty to our schools upon the hearts of all our people, in an intelligent way. And secondly to raise \$139,000 for needed repairs, the better equipment and the necessary enlargement of our eight correlated schools. This feature of denominational work is under the control of a board which we call "The

Educational Commission," the work of which is planned especially by Dr. S. P. Brooks, the Secretary of the Commission, and the president of the faculty of Baylor University.

The great bulk of the work of the campaign is done without charge by as loyal a coterie of pastors as perhaps can be found in any other State in the Union.

It is confidently believed that the work of this campaign will result in the creation of a better educational sentiment in the minds of our people and in the collection of a large sum of money for educational purposes.

A. J. FAWCETT.

Farmersville, Tex., July 4, 1906.

Ping-tu, Shantung, China.

Poor women! As I walked through the streets today I saw a woman locked in handcuffs. I heard her raving words, and saw she was a maniac. I thought, O how cruel, but poor heathenism has no better way. I passed on. I was going to a meeting for special prayers for women. Foreigners and native Christians spent the day in these special prayers. Then I thought—how sad, all the poor women of China, except the few Christians have their hands "locked" and shut-in from the blessings of God. From Babyhood they are looked upon by many with regret that they were ever born into the world. Then they are not loved with any human love. They are raised and sold for wives and concubines to men whom they have never seen. They are not allowed to choose for their future, trades are made and their doom is sealed, often while they are in infancy. They are loved as wives as men love horses. If they die the husband has suffered loss because he bought her, and it will take money to buy another. They have no civil training, no education, not allowed to go to school. After they are married they are slaves, abused as brutes, having no choice but to obey their husbands and mothers-in-law. They know no peace, no mercy. They suffer the miserable agony of making small feet, and walking upon them. The smaller the feet the better the price. No mother-in-law thinks her daughter-in-law good, but they are bound together as personal property to serve a heathen custom.

Another woman—one of many hundreds in a single city—stood at our gate as we came from church last Sunday. She was old, feeble and blind, leaning upon her staff—a stick—the only staff she had. She was weak from starvation, had no food, no one to care for her, and was begging for a few crumbs to sustain life. Mrs. Oxner had pity, and gave her bread. I gave her some cash to buy other food, and she was happy. Today I met the same pitiful object of mercy, she could not see me, but I saw her. I spoke to her and she recognized my voice. I asked her if she had any people, she said, "I have one son who ran off two years ago, but I don't know where he is." The poor old blind eyes filled with tears, she loves her son, but he does not love his mother—she is a "woman." She has no money, she has no bread, she has no sight, and but little strength. Then I thought too, she has no God, no hope, nothing but misery now, and it may be tomorrow she will be transferred from misery to eternity without Christ.

Just at this hour word comes from the

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ya-men that a man has killed his wife and another man for evil conduct. Doubtless in this case he is justifiable in the killing, but the heartless heathen to make public his mighty deed, cut off their heads and brought them in a sack across his shoulder to the Mandarin. If he had only killed the man he would himself have received punishment, but as he has killed them both, he will receive a few stripes to clear him of his sins, (?) and money to buy another wife.

J. M. OXNER, M. D.

Ping-tu, China.

## "The True Baptist"

or

John the Souser.

In the last issue of the paper the editor tells of Dr. Hillhouse showing to the convention a newspaper with the title "The True Baptist," and on the outside cover it appointed the Methodists, Cumberland Presbyterians and the Presbyterians special agents to extend its circulation.

(Notice no Baptists asked for aid to extend the circulation.)

That this paper had just been taken from the corner stone of the Presbyterian church in which the convention is being held. (The Presbyterians are building a new church and removes the cornerstone of the present to put in the new). It is thought strange that a Baptist paper was put in the cornerstone of a Presbyterian church, and that the Presbyterians, Methodists and Cumberland Presbyterians should be asked to extend its circulation. Now this mystery disappears if we were to call the paper "The Anti-Baptist," which it really was. At that time I was studying the subject of baptism, and a Presbyterian friend induced me to subscribe for the "True Baptist."

Its teachings were that immersion was not really baptism. In an article the writer in answering the Baptist complaint that the word baptize is not an English word, said that immersion was not an English word and that the only purely English word meaning to put under water is to submerge, and if John the Baptist really put his subjects under water he should be called John the Souser. This and such as this is what the paper taught. It was not a Baptist paper, was not edited by a Baptist, but was regarded by them as Anti-Baptist.

Dr. Hillhouse had not read any of the articles in the paper, I presume, or he would not have said anything about it.

Some apparently strange things in history could be very simply explained if the makers of history lived to make the explanation.

W. B. KINNEBREW.

McComb at Grenada.

We have just closed a meeting of unusual spiritual power at the grand old First Church in Grenada. Brother McComb was with us two weeks and led us to great spiritual fervor and consecrated service. His strong sermons, fine voice and devout spirit made a deep impress upon all alike.

We received two by restoration, seven by letter, and twenty-eight by baptism.

Five united with other churches and several converts have gone to their homes away from here. About a half hundred were reached in all. I have not seen as

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good a meeting in Grenada the three years I have been here. I have heard others say that it is the best meeting they have had since the great Pentecost under Major Penn.

Our people paid Brother McComb a handsome fee for his services, and lavished upon him every attention and evidence of appreciation.

"Bless the Lord, O my soul; and all that is within me bless his holy name."

WM. F. ROBERTS,  
Pastor.

## GOOD MEETINGS.

## At Ocean Springs.

A meeting was recently held with this church, which, in some respects, was the best God has given his people there for a quarter of a century. The membership all the membership, were revived, greatly revived. There were thirteen accessions, eleven by baptism. Our Baptist cause there has been helped so much. The preaching was done by Pastor H. C. Roberts of Biloxi, and who ever heard better preaching? It was most providential that this brother was led to our Gulfcoast mission field for he is one of God's best gifts and a power in His Kingdom.

## At Shiloh Church, Wool Market.

Here also a good meeting was held. Congregations good. God's people revived and six accessions—five by baptism. The preaching was done by Pastor J. P. Culpepper of Poplarville. Well, he is one of God's anointed soul-winners, and as it seems to me he ought to be one of our evangelists.

## At Logtown.

Here also did God bless his heritage. That little flock has not had smooth sailing all along, but it has now a brighter hope, and fairer prospects. A meeting was held in their new house of worship. Congregations were good and attentive. There were seven accessions—one by baptism. Pastor Bryan Simmons of Columbia, charmed the people with his splendid sermons, and their influence upon many minds we trust was salutary.

The writer is the pastor of the aforesaid churches and gives thanks to God for His goodness and mercy.

O. D. BOWEN.

Huntsboro, Miss., July 17, 1906.

## The Pastor and Deacons.

## Baptist Record:

I noticed in your number of July 19th an article on "Pastoral Work" signed, "Deacon." It was a very good article, some good things said, some good ideas presented. It was a general criticism passed upon the pastor and his work. Now our deacons, God bless them, consecrated men many of them seem to think it their duty to criticize the pastor to rope and tie him hand and foot when he is not doing just what they want him to do until he repents and promises to do better. According to their way of thinking then they lose him and let him go with the understanding that he is to "walk a chalk line thereafter."

Now, my brethren, if anybody in the world knows what a pastor's duty is, certainly it is the earnest, consecrated and noble hearted man whom God has called and instructed and placed over a people as an undershepherd to lead them into the "green pastures" of God's word and beside the still waters of peace and comfort

during the dark hours of affliction. He knows because God instructs him. Gideon was successful, indeed. (1) Because God called him. (2) Because God instructed him. (3) Because he had a people of God who had confidence in him and who followed him without a moment or even a word of opposition. The pastor is, if he is pastor indeed a God-called man, not an angel, but a man. He is not always called out from the wealthy, or even from the best families. As Gideon, he is often from the poorest and weakest. Thus called, I believe to manifest to the world God's greatness and power as was manifested in Gideon's case to the Midianites and also to the Israelites. Our Lord Jesus while here in the world selected his apostles from the humblest walks of life; the men who were to be his nearest and truest friends in the struggle of his earthly life and who were to carry the gospel of good news to their fellow men.

The pastor is not only God-called, but God-instructed. God instructed Gideon as to the organization of his army, his working force. So He instructs every pastor in the organization of his church. His Holy Spirit is here to lead and to instruct God's children and that pastor who humbly submits to His teachings and opens up his heart to his leadership will indeed be able to lead his people, and all the deacons will have to do, will be just to follow and act their parts well—as a subordinate officer in the church for the pastor will not need his special instruction, murmurings, opposition and kickings and etc.

The great trouble with many of our own deacons is, that they do not know their own duty and will not be taught. The pastor can't teach them any longer. So they have taken it for granted, as they have heard some one say, that they are "the business managers of the church," that that means keep the pastor straight, lest he lead the brethren off into error.

Oh, my Brother Deacon, your duty is not to lead the pastor. God does that a great deal better than you can. But to be taught and lead by him. He is your spiritual teacher. If he gets wrong, which he is liable to do sometimes, because he is a man—go to him and tell him about it privately. Don't make it your business to go around and tell all the brethren about it, and bring about confusion in the church and community, which will sooner or later result in the resignation of your pastor and a division in the church and a general weakening in the cause of the Lord.

That kind of work is stabbing your pastor's influence and the cause of Christ in the back. Don't do that. Take care of the business affairs of the church which you were appointed to do and thus relieve him of all financial care that he may give himself more closely to prayer and the word and to the weak members of the church.

In doing this, you will please him, and above all please Him from whom all blessings flow. God help you to hold up the hands of your pastor while he stands pleading at the throne of grace and great will be the victory won over sin and death for the church.

Oh, the value of a true education to his pastor and church! Who knows their worth, but God who gave them to us. God bless you brethren, I love you, and shall have the pleasure of your association in heaven.

JAMES B. QUIN.

McComb City, Miss.



# The Baptist Record.

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W. A. BAILEY, EDITOR AND MANAGER.

W. S. SPROLES, ASSOCIATE EDITOR.

When time is out, if you do not wish paper continued, please send us a card. It is expected that all arrears will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, 100 words, and marriage notices of twenty words, inserted free; all over these amounts cost one cent per word, which must accompany notice.

Manuscripts to be printed must be written on one side of the paper only, and in ink.

No contribution will be printed unless it is accompanied by the name of the author.

In case of change of post office, do not fail to name old office in which and to which the change is to be made.

## Spirit and Form.

Truth is symbols for its expression. It must be expressed in order to be intelligible to men. Even the invisible God must be manifested in visible image—in the person of his incarnate Son. All things are double—substance and shadow. Truth has its divinely appointed symbol. Form and spirit are correspondent.

Many great and wise disciples of Jesus were baptized and declare that our Lord and his apostles practiced and enjoined immersion as the form of Christian baptism, following the example of John the Baptist, an eminent Church of England scholar and historian, justifying themselves in substituting sprinkling or pouring for immersion by the claim that they retain the spirit of the ordinance, though in the wise exercise of Christian freedom they have changed its form, that it makes no difference what you do if your heart be right. Dean Stanley was a sacramentarian. He may not have believed that baptism is a spring or fountain from which flows saving and sanctifying grace, but he did hold and teach that it is a channel which conveys these blessings. How men who believe and teach that baptism is a sign, a symbol of saving truth and graces, and is not a sacrament in the ecclesiastical use, but only in its original and etymological meaning, an oath of allegiance, can justify themselves in departing from the divinely appointed form of baptism under the plea that they retain its spirit is difficult for a non-sacramentarian to see. A symbol is that which is "shown together;" in this case, the truth and its expression, the outward sign of an inward grace. It is an inward grace. It is an emblem, a figure, a type, a representation. If baptism is a symbol, and either a spring or channel of grace, as the non-sacramentarians hold and teach, it has no spirit, no grace in itself. To change its form would not only impair its value, but it would also break this mold of doctrine and destroy the symbol.

It is intended by "retaining the spirit" that one has an obedient spirit, whatever the form. The form for Christian baptism, and did we accept it because the disciple is obedient in his heart? But, what is the

best expression of an obedient spirit if it be not a sincere desire to know and an honest effort to perform the obedient act? If one's heart is right towards God it will make a difference what he does in obedience to God's requirements. The spirit, grace, will seek its divinely appointed expression, its significant and appropriate symbol. He who changes the form of baptism, who breaks this mold of doctrine, will not fail of salvation, if he has the spirit of Christ; but he will fail of the joy in fulfilling God's righteous requirements, and go through the world using various expedients to hush the cries of a good conscience for obedience in baptism.

The U. S. court has decided that the contributions to Zion City constitute a trust fund, and are not the property of Dowie, and has ordered the election of a general overseer. John A. Lewis, once of Meridian, now spokesman of Mr. Dowie, says the prophet can never acquiesce in this decision. To do so would be to acknowledge that man can choose the leader, when "God Almighty alone can designate who shall be the first apostle," and then the "Christian Catholic Apostolic Church of Zion" would be uprooted. Property rights, in his estimation, are of little concern. The supreme question is that of spiritual control; upon it the very foundation of the church depends. It remains to be seen whether "the prophet" can be "satisfied" to give himself wholly to spiritual matters.

Since the terrible earthquake at San Francisco, with thousands of men, women and children living in the open air, under great privation and deep distress, the city has been quiet, orderly, almost without crime. It is said that before the earthquake "the daily arrests for law-breaking of sundry sorts averaged more than one hundred" and that "for the three months following the calamity the average was only five or six." The reason given for this phenomenal good order is, "no liquor saloons were open in the city." This is the story. "No saloons, no arrests; no liquor sold, no crime." And yet the officials of the city have reinstated the traffic in the streets, and it is openly charged that "the mayor of the city is in the wholesale liquor business; and that members of the City Council are implicated with him in a brazen liquor scandal." Why should not the good people of the Beautiful City rise up and demand that the accursed traffic more terrible than the earthquake shall cease?

Rev. A. M. Johnson, President of the Negro Mississippi Baptist Convention, is one of the best educated, most devout and efficient pastors and preachers of his race in the State. He has a good reputation among all the people. In his opening address at the late meeting of the convention in Jackson he said: "You are here in Mississippi, and I tell you this is the greatest State in the Union, and there are many opportunities here for self-development. I like this State, and I am going to spend the rest of my days here. I have found so many white men who are always ready to encourage and help us in our efforts to build up, in our efforts to educate our children and make them useful. I like the South better than the North. The South discriminates against me as to where I eat my food, and the North against me as to where I make it. Making must pre-

cede eating. Let me make it and I can walk along the streets and eat it, but make it I must."

Pastor G. W. Riley reports four valuable accessions to Pelahatchie church on his last visit.

Rev. J. A. Bell assisted Pastor C. W. Smith recently in a meeting at Mt. Gilead in which there were 31 accessions to the church.

The First Baptist Church of Vicksburg has contracted for a fine new organ for the house of worship soon to be remodeled at a cost of \$15,000.

The Argus says that Pastor Carter Helm Jones of Broadway Church, Louisville, will be resident minister for the University of Chicago during January.

The Missionary Union of Northern Baptists asks for \$100,000 for advanced work, and expects \$450,000 to meet present obligations.

Bro. H. S. Hooker, of Lexington, died of apoplexy on July 25th. He was a member of the Lexington Baptist Church.

Rev. G. W. Riley of Jackson recently assisted the pastor in a meeting at Strong River Church in which there were 19 additions by baptism and the pastor's salary was doubled.

Bro. A. J. Brown of Aberdeen feels that Baptist interests are prospering there. Pastor Bosdell has the reputation of bringing things to pass.

Bro. L. S. Powers, who died on the 27th inst., was a consistent member of the Goodman Baptist Church and will be missed.

Rev. E. D. Solomon assisted pastor of Friendship Church, five miles east of Summit, in a meeting last week in which there were 25 persons received by baptism and 9 by letter.

At the late Negro Baptist Convention in Jackson it was decided to build a \$50,000 denominational college in the State, the prime object of which is to be the education of ministers of the gospel.

The meeting at Tangipahoa, six miles west of Summit, in which Rev. Elijah Gardner, Lord's day with 10 additions by baptism and 1 by letter.

It is claimed that the opposition in the Memphis Presbytery to the union of the Presbyterian and Cumberland Presbyterian churches has narrowed down to one or two congregations.

Pastor Otto Bamber is now in a tent meeting at Beaverdam. More than one thousand persons attend each service and great interest is manifested.

Surely this paragraphist has been unfortunate in his acquaintance. Every one whom he has met who calls himself a Gospel missionary is nothing more nor less than a Gospel-missioner. There is no contribution to missions, and hence no per cent. gets to the missionary.

Aug. 2, 1906.

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The meeting at Flora in which Evangelistic Singer I. E. Reynolds assisted Pastor Sproles, closed last Lord's day. There were 21 additions to the church—7 by letter, 5 by restoration, and 9 for baptism.

The Argus says that Presbyterians in the South had 445 candidates for the ministry in 1904 and only 326 in 1906, and that their membership in that time increased over 40 per cent.

A very wealthy and wicked, cruel and oppressive man died. "How much did he leave?" one small boy asked another. The answer came quick and clear: "He left all he had; he carried absolutely nothing with him but his character."

Rev. Joseph Petrelli, an Italian Baptist, is doing good work among his race at the Mariner's Temple in Boston. Recently 16 converts were baptized, among them an ex-Roman Catholic priest and his wife.

The Baptists of Massachusetts spend about \$35,000 each year in State Mission work. They see the necessity of meeting immigrants with the gospel. The missionaries preach in German, French, Swedish, Italian, Portuguese, Finn, Russian, Pole, Lettish, and other tongues.

A negro pastor in New York City says there are 70,000 negroes in that city and church accommodations for only 10,000, and makes a plea for sympathy and material help for the suffering negro cause.

Rev. J. P. Hemby has gotten up a really good form of associational letter. These letters can be had at this office for 5 cents each, or 50 cents per dozen, postage prepaid.

"Germany's highest court has fined a Catholic priest for threatening to withhold from a man the sacraments if he did not vote to suit the priest."—Argus. The people are learning that the Church of Rome is a politico-religious organization.

If a singing evangelist is a companion of a company of laughing boys and giggling girls, and a mere manipulator of a congregation in song, unless he is devout, prayerful, reverential and worshipful, his help will be a hindrance in any meeting.

The Southern Baptist Convention has now among the Latin American people 29 churches, 110 outstations and over 4,000 members in Brazil; 2 stations, 9 missionaries and 1 outstation in Argentina; 9 stations, 25 missionaries, 44 churches, 54 outstations, and 1,369 church members in Mexico.

Prof. Fetzner of Wandsbek, Germany, denies the charge that "Baptists are not even at work in Austria," and claims that "in Austria and Hungary they have a number of churches and more than 11,000 members, the larger number being in Hungary, where the work has been remarkably blest."

Recently 40 Chinese youths came to America to study in our colleges at the expense of the Chinese government. It will be a great blessing to the Chinese if they get into Christian schools, learn of Christ and return to the Celestial Empire as his disciples.

THE BAPTIST RECORD.

Memphis interprets Chairman Butterick's promise to mean that that city will get a fixed and liberal annual sum for the maintenance of its proposed college from the American Board of Education, which has several millionaires beyond it, and distributes \$400,000 yearly to needy institutions which it thinks ought to live.

Japanese have sent \$146,000 to Red Cross officials for the relief of California earthquake sufferers. The officials have asked that they make no further contributions for this purpose, because they believe that sufficient funds can be secured in this country from persons better able to give than many of the Japanese who have contributed.

The management of the Hillman College has contracted for a steam-heat plant for the college, to be completed before the opening of the next session, and the entire plant is to be readjusted and renovated generally. The outlook is that the institution will be filled with girls.

"Twenty-seven of the theological graduates of Drew Seminary, Methodist Episcopal, are now in the Congregational ministry,"—Argus. Preachers everywhere dislike disparity in the ministry of Christ, who said: "One is your master, and all ye are brethren." There is no place for "bossism" in Christianity.

Dr. H. F. and Mrs. Sproles left on the first for Monteagle, where they will rest a month and take in the benefits afforded by the great Monteagle assembly. Dr. Sproles will doubtless give our readers something extra from his high altitude and the pure mountain air. He is well now and we expect him to return strong. The Baptist-Record wishes for them a happy and profitable vacation.

The B. Y. P. U. is on for ten days. The program is beyond question rich in its subjects and speakers. Surely next Lord's day will be a high day at Blue Mountain: Dr. B. H. Carroll at 11 a. m., and Dr. T. T. Eaton at 8 p. m., with the afternoon occupied by Drs. Rowe, Gray and Willingham, will be a rare feast. This day alone ought to be worth the cost of the trip.

The Missionary Review says that Mr. O. Imahashi, a Buddhist priest who has been converted to Christ and is now a Christian evangelist, recently lectured on Christianity one hour three times a day for a full month to the 600 students gathered in the Buddhist college in which he himself had been trained, and that he was invited to deliver a special course to the professors and those doing post-graduate work. The Review also states that when he had been lecturing about two weeks, many of the priests began to meet him privately to inquire about Christianity, more than 60 of whom said to him: "We are not satisfied with Buddhism, and we desire to know the consolation there is in Christ."

## Eupora.

We have had the most glorious revival at Eupora that we have ever had. It has been in progress two weeks, and the Lord has been with us in such great power that the people from the country round about and also the neighboring towns have come and shared with us the great blessings. There has been 75 additions to the Baptist

church, 49 of which is by baptism. Several have united with the Methodist church. There is not many left out in Eupora. We feel that a brighter day is before us. We give God all the glory.

Most fraternally,

J. L. PHELPS.

## Sunday School Lessons.

The notes in the Baptist-Record are very helpful and greatly appreciated by many. I heard the following conversation recently.

Can you furnish me with a Teacher or Quarterly? Do you take the Baptist-Record? Yes. Then you need neither.

Like our Lord, Bro. Sproles is teaching as well as preaching, and the number he reaches by his preaching is incomparable to those he teaches.

May the blessings of the Lord abide with teacher and scholars.

J. P. B.

## Hebron.

Our annual meeting began at Hebron July 21 and continued six days. J. P. Williams did the preaching after the first day. The weather was all that we could have asked for. The preacher was at his best, except a little hoarse. The congregations large and orderly. Christians rejoiced in the love of God. There were 23 additions to the church, 22 of them for baptism.

R. DRUMMOND.

## Notice.

Will all clerks of associations connected with The Mississippi Baptist Convention report to me at Brookhaven their most convenient express office. I want to send you a package of the Convention Minutes to carry to your association for distribution. They will come without cost to you. Please do this and

Oblige yours, etc.,

JOHN P. HEMBY.

## The Strong River Meeting.

It was my pleasure to be with Pastor C. D. Potts last week in a five days' meeting at old Strong River Church, one of the oldest and best known country churches in Simpson county, now known as Bush, on the G. & S. I. railroad.

Bro. Potts is a good pastor, a live wire in a revival, has a strong hold on his people, and is doing a good work. As a result of the meeting 20 were added to the membership of the church, 19 of which were by baptism. The pastor recalled unanimously, with salary doubled.

G. W. RILEY.

## Eupora.

Please say in Baptist-Record that we are in the midst of the most glorious revival at Eupora that we have ever seen. We signally failed to get any help in the meeting, having written to a score or so nearby asking for help, but none could help.

But God has come in such mighty power as we have never seen before. This is the tenth day and 47 have been added to the Baptist church, and about 30 of these is by baptism. Others will join the Methodist church. The end is not yet. Rejoice with us.

J. L. PHELPS.



# SUNDAY SCHOOL LESSON

August 5.

## The Feast Refused.

Luke 14:15-24.

**Text.**—"And they all with one consent began to make excuse."—Luke 14:18. Jesus is still teaching at the table of the Pharisees who asked him to dine with him. The miracle and what he said about mercy, kindness, and true hospitality drew the mind of the guests away from earthly food to the heavenly feast; and he exclaimed: "Blessed is he that shall eat bread in the kingdom of God." What was the kingdom of God? Either God's reign on earth under the Messiah, or the coming kingdom in heaven. What did he mean? That it was desirable to be a member of that kingdom, and share its privileges and benefits. "To eat bread with a family is for them to become identified with you in interests, and you with theirs." This remark gave Jesus the opportunity to teach by a parable. What is the parable? (v. 16). Gather your thoughts around three points—

### 1. The Preparation and the Invitation—

vs. 15-17. Under what emblem are the blessings of God's kingdom set forth? That of a feast (v. 16). What does Isaiah say of the preparation of this feast? (25:6). Repeat his invitation to the world (55:1-3). In what sense is it a great feast? In the abundance of its provision, and in the happy room. The gospel satisfies all the hunger of the soul; there is pardon, peace and purity for the worst of sinners; and God's promise is infallibly sure (Isa. 55:10). Was the feast long in preparation? The preparation of the feast and the invitation. Maclaren says, "cover a long time the whole past ages of Israel's history, during which law and sacrifice and prophecy had been aiming to make men ready to receive the kingdom, and had been summoning them to partake of its blessings."

When was the preparation completed? When Christ came. His coming made all things ready. To whom was the summons first given? (v. 17). Yes, the invitation had been long standing, and when the preparation was completed those who had been invited were "bidden" to come. What does this pressing summons signify? That the critical moment had come when men must decide whether they would accept the Messiah. This summons was imperative, and demanded immediate answer. What warnings should we learn from this summons? (1) That the King asks not for emotional expressions about the future blessings of the kingdom of heaven, but an immediate decision as to the kingdom which is here now. (2) Learn too the awful importance of the present moment, and be not lulled with pleasant generalities about the future. "Come, for all things are now ready." Acceptance and reception, pardon and purity, open door and ministering angels, duties and exalted privileges, the shining spirit and the awaiting mansions.

### 2. The Invitation Refused—vs. 18-20.

Who refused the invitation? (v. 18). They were Pharisees and differed only in the form of excuse. "To make excuse" means "to log off." Their excuses were without reason. What was the real ground of their refusal? They did not wish to go. They preferred other things. What was in the way

of the first one? (v. 18). Yes, his possessions hindered him, was his claim. "See" here means to cultivate. When the summons came he said that he must look after his farm. This was only an evasion, as he could do both. He had no desire to go farming in itself was innocent and right. It was wrong when it became a hindrance to higher and better things. (Peloubet says, "In modern times the rejection of Christ, because of property, arises (1) from the pressure of cares and anxieties that fully occupy the mind; (2) from the want of a sense of need which property often gives; (3) from the fear that it may be used for the Lord instead of gaining for oneself; (4) from the fear that it might become less profitable, for it often brings larger income if used for unchristian purposes, as for liquor saloons, and other business that injures men." (5) In other cases it would have to be restored because it had been dishonestly obtained.")

What was the excuse of the second one? (v. 19). Yes, business. True he could have tried his oxen at another time, but he had made his plans and begged off. (Peloubet gives these modern business excuses for rejecting Christ: (1) We are too busy to attend to the claims of Christ, to do Christian work, to have family prayers, to train up the children religiously, to teach in the Sunday school; (2) we would have to change our business if we became Christians; (3) we would have to change our methods of business, be always honest and truthful, make every measure hold out, refuse to adulterate our goods, and we could not then compete with the world around us; (4) our partners are irreligious, and would not change, even if we wished to; (5) as soon as we have accumulated a fortune we will live a Christian life.")

What was the excuse of the third one? (v. 20). That is, pleasure. "The delights of home, the pleasures of appetite, the fascinations of society often lead men to make excuse for neglecting religion. Sometimes it is absorption in innocent pleasures; sometimes it is unwillingness to deny one's self pleasures which are sinful and dangerous."—Peloubet. Do you think any one of these excuses was honest? Why did these men refuse the feast? If you have neglected Christ, why? Is your excuse reasonable?

### 3. The Invitation Enlarged—vs. 21-24.

What effect did the refusal of the feast have on him who made it? (v. 21). What is God's anger? Not the passion of a mad man, but righteous indignation against folly and wickedness. What did the master of the feast do? (v. 21). Whom do the poor, etc., represent? The spiritually poor, the outcast, the ruined. Was this invitation accepted? (v. 22). What intimation is given of the sufficient provision and ample room in the kingdom of God? What further extension is given to the invitation? (v. 23). Whom do these people in the "highways and hedges" represent? Gentiles, heathen, or those who dwell in the heaths or pastures, the lowest. What marks of urgency in the invitation? First, it is "come"; then it is "bring"; last, it is "compel them." How can one "compel" another to accept the invitations of the gospel? Constrain him by earnest persuasion, agonizing entreaty.

What motive is given for this last order? "That my house may be filled." What does this teach? God has abundantly provided, freely offers the blessings of salvation, and cannot be satisfied until they are accepted.

It is his purpose that some shall partake of his feast. Divine grace and mercy cannot be foiled. God's provisions shall not be wasted. What is said of those who made excuses? (v. 24). They had rejected the opportunity, and thus excluded themselves from the blessings of the kingdom of God. Is it a great sin and ruinous merely to neglect the provision which God has made? (Heb. 2:3).

## Contentment.

Few have her acquaintance—except Paul and some others.

The mother who wanted her sons, the one on the right and the other on the left, in the kingdom, knew it not; and the disciples were contending as to first place, and were taught by Jesus with a little child.

One day one sat "at the feet of Jesus, clothed and in his right mind," after the hogs had run into the sea, and he wanted to remain here, but Jesus bade him go to his friends, and, in deep contentment, he published the wonderful works of Christ.

The soul of Paul sang in the dungeon and set forth the spirit of his own words: "I have learned in whatsoever state I am, therewith to be content." This came of "living" Christ and eating the "meat" he ate. Christ said: "My meat is to do the will of Him that sent me," and this gave Paul his greatest joy; and all of us should find our gladness here. But we so often join the disciples, coming from transfiguration as to laxness of the Christ spirit and cry: "What shall we eat, or what shall we drink? or wherewithal shall we be clothed?" while God's house is depleted and Satan leads on the masses toward the awful gulf.

Preachers should cease hanging cloth and chicken pie between themselves and the Holy Spirit, but should preach Christ first and all these things will be added.

Brother A. leaves the church at N. because the church at M. offers him \$300 more, and everybody knows this is why. A little while ago, and holy horror would assert itself at such, but now, all take it as a matter of course, and would we stop and think we would behold a sight of the times.

Oh, that Christ would come afresh and impart anew that spirit which gives joy, peace, contentment!

J. E. PHILLIPS.

In a ministry of 40 years a certain pastor has had only one experience. A physician said to him: "You can help me with one of my patients." He told him the nature of the sickness, some peculiarities of the sufferer, when to go and how to conduct himself in the sick room. The patient thanked him for his kind consideration and followed his suggestions. The doctor said that this pastoral visit was helpful every way. The pastor was surprised, delighted. Surprised, because it was only experience of the kind. Delight because of the wisdom and kindness of physician. The preacher knew that presence in the sick room was not regarded as an obtrusion and hurtful and he was expected. Why should not preachers and doctors be mutually helpful? They are admitted to relations in the family that no other man is allowed. I should be a genuine practical Christ. Each can help the other.

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## THE HOME.

### He Knoweth.

I know not the way that's before me;  
The joys or the griefs it may bring;  
What clouds are o'erhaunting the future,  
What flowers by the wayside may spring.  
But there's One who will journey beside me,

Nor in weal nor in woe will forsake  
And this is my solace and comfort—  
"He knoweth the way that I take."  
And I stand where the crossroads are meeting,

I know not the right from the wrong;  
No beckoning finger direct me,  
No welcome floats to me in song;

But my guide will soon give me a token,  
By wilderness, mountain or lake,  
Whatever the darkness before me,  
"He knoweth the way that I take."

It is true that I cannot perceive Him,  
Whither, hither or thither I go;

He hideth Himself; but 'tis only  
That more of His love I may know;  
For He sees that the gold may be purer  
For the trouble that comes for love's sake.

So I fear not the coming of sorrow—  
"He knoweth the way that I take."

## Household.

(In reply to inquiry).

Nothing shows innate refinement more than a love for the pretty table linens. The table linens should be the pride of the housewife's especial care, and you are showing the right kind of pride to find out all you can and to begin right.

I will tell you of an excellent method of laundering table linens.

By using one teaspoonful of pearline to a pail full of warm rain water, and let the table cloth remain in the suds fifteen minutes before rubbing, it will take very little washing and they will be as white as snow and they should be ironed perfectly dry before leaving the ironing board. There is rarely any necessity for rubbing table linen on a board. I think it truer economy to have enough changes so as not to have to wash the same one so often.

As you are just beginning to keep house try to have pride always in your table. It's a laudible, worthy ambition and I am willing to answer all such questions as you ask, for I really desire to help my sister women.

SARA H. HENTON.

### Robert E. Lee to His Children.

Study hard, gain knowledge and learn your duty to God and your neighbor; that is the great object of life.

In your youth you must be careful to discipline your thoughts, words and actions. Habituate yourself to useful employment, regular improvement, and to the benefit of all those around you.

As to reading and music—all accomplishments will enable you to give pleasure, and thus exert a wholesome influence. Never neglect the means of making yourself useful in the world.

If you want to be missed by your friends be useful.

You know my objections to incurring debt. I cannot overcome it.

You must patch up your house, and get a sweet wife. You will be more comfortable, and not so lonesome. Let her bring a cow

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and a churn. That will be all you will want.

Experience will teach you that, notwithstanding all appearances to the contrary, you will never receive such a love as is felt for you by your father and mother. That lives through absence, difficulties and time. Your own feelings will teach you how it should be returned and appreciated.

I hope you will also find time to read and improve your mind. Read history, works of truth, not novels and romances. Get correct views of life, and learn to see the world in its true light. It will enable you to live pleasantly, do good, and when summoned away to leave without regret.

Do not go to many parties; preserve your simple taste and manners, and you will enjoy more pleasure. Plainness and simplicity of dress, early hours and rational amusements, I wish you to practice.

You must bear in mind that it will not be becoming in a Virginia girl now to be fine or fashionable, and that gentility as well as self-respect require moderation in dress and gaiety.

A farmer's life is one of labor, but it is also one of pleasure, and the consciousness of steady improvement, though it may be slow, is very encouraging.

If you can do nothing more than prepare a site, lay out a garden, orchard, etc., and get a small house partly finished, so as to inhabit it; it will add to your comfort and health. Then too, you must get a nice wife. I do not like your being so lonely. I fear you will fall in love with celibacy.

We must never yield to difficulties, but strive the harder to overcome them.

I am clear for your marrying, if you select a good wife, otherwise you had better remain as you are for a time. An imprudent or uncongenial woman is worse than the minks.

A failure in crops will occur occasionally to every farmer, even the best with favorable surroundings. It serves a good purpose, inculcates prudence and economy, and excites energy and perseverance. These qualities will overcome everything.

You are very young still, and if you are virtuous and laborious you will accomplish all the good you propose to yourself.

I hope that you are becoming more and more interested in making those around you happy. That is the true way to secure your own happiness.

A farmer's motto should be, toil and trust. People have got to work. It is creditable to them to do so; their bodies and minds are benefitted by it, and those who can and will work, will be advanced by it. —Ladies' Home Journal.

### One Honest Saloon Keeper.

It has been said that there never was an honest saloon keeper but we have at last heard of one.

In a recent letter from Tombstone, Arizona, to the Albuquerque Journal says that city claims to have the frankest saloon keeper in the United States. He keeps the "Temple Bar Saloon," and advertises his business in a remarkable manner. According to the story he recently had cards printed bearing the following:

"Friends and Neighbors:—I am most grateful for past favors, and having supplied my store with a choice lot of liquors, allow me to inform you that I shall continue to make drunkards and paupers and

beggars for the sober, industrious and respectable part of the community to support. My liquors will excite riot, robbery and bloodshed.

"They will diminish your comforts, increase your expenses and shorten your life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

"They will deprive some of life, others of reason, many of character and all of peace. They will make the fathers fends, the wives widows, the children orphans and all poor. I will train your son in infidelity, dissipation, ignorance, lawlessness and every vice. I will corrupt the ministers of religion, obstruct the gospel, defile the church, and cause as much temporal and eternal death as I can. I will thus accommodate the public. It will be the eternal loss of my never-dying soul, but I have a family to support—the business pays—and the public encourages it.

"I have paid my license and the traffic is lawful; and if I do not sell it somebody else will. I know the Bible says, 'Thou shalt not kill,' and that 'No drunkard shall enter the Kingdom of Heaven,' and I do not expect the 'drunkard maker' to fare any better, but I want an easy living and have resolved to gather the wages of iniquity and fatten on the ruin of my species.

"I shall therefore carry on my business with energy, and do my best to diminish the wealth of the nation and endanger the safety of the State. As my business flourishes in proportion to your sensibility and ignorance, I will do my best to prevent moral purity and intellectual growth.

"Should you doubt my ability I refer you to the pawnbroker, the poor house, the hospital, the police court, the penitentiary and the gallows where you will find that many of my best customers have gone. A sight of them will convince you that I do what I say.

"Allow me to inform you that you are fools and that I am—

"An Honest Saloon Keeper."—Ex.

### Why?

A very nice Presbyterian lady living in Summit relates the following and enjoys a hearty laugh with her Baptist friends:

Hearing the servant girl Lucindy, speak of her approaching marriage she remarked to her, that she had better be thinking of getting baptized, instead of getting married. Lucindy exclaimed, "Bless yo' soul, Missus, I can't get baptized cause I's seered to go under de water. I's done been sprinkled any how."

Why is it the ignorant see the difference between sprinkling and baptism, while others of more intelligence do not?

J. R. SAMPLE.

### Pleasant Hill.

On Saturday before the 1st Sunday inst. I began a meeting with the Pleasant Hill Church, and closed the following Thursday with 37 accessions, 26 of whom were for Baptism. Brother R. H. Purser of Brookhaven was with me three days and did noble work for the Master. I was exceedingly anxious to be with you at the Convention in Vicksburg, but the Lord directed me in another way. There is a hopeful outlook in our churches.

J. A. SCARBOROUGH.



### Captain John T. Buck is Dead.

This faithful and efficient servant of the Lord literally fell on sleep in Jesus at his home in Jackson, at 7 p.m. on the 31st of July, 1906. He arrived at his residence from business at 6 o'clock, his usual hour. After some conversation with his wife on the piazza, he complained of feeling sleepy and went to bed and lay down to rest. That he might sleep, his wife retired from the room. She returned in 20 or 30 minutes and found him breathing his last without a struggle. By his sweet sleep he was translated from this to the eternal world. He fell in the harness, working to within one hour of his death. He will be greatly missed in every relation of life, but especially at his home and in the First Baptist Church, of which he was a member and in which he was Sunday School Superintendent, loved and honored by all. He was at one time connected with The Baptist Record, where he did some good service for the denomination. He was born near Nashville, Tenn., but had lived in Jackson more than 40 years. The Record extends to his bereaved wife sincere sympathy. She is an intelligent, faithful handmaid of the Lord. Paralysis of heart caused his death.

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Journal and Messenger, Cincinnati—  
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The Baptist Workman, New Mexico—  
"The book reads like a romance and gives a  
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sion."  
Western Recorder, Louisville, Ky.—  
"It is the product of earnest thought and pro-  
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Religious Herald, Richmond, Va.—  
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Rev. P. E. Burroughs, in Baptist Tribune—  
"Its work and mission will lie distinctly apart  
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will bring help to your  
home, and prove a safe  
guard to your children.

### The Death Rate GREATEST IN SUMMER.

This alarming fact is due to the use of un-ripe fruits and vegetables, or what  
is equally as bad, those over-ripe or partially decayed. The water, especially in hot  
climates, is usually unwholesome, containing the deadly germs of  
**Cholera Morbus, Flux, Diarrhoea and  
Dysentery**

These diseases are sudden in attack, and progress rapidly to a dangerous or  
fatal stage. Little time is allowed for calling a physician. The only safe way is to  
keep in the home a remedy known to be absolutely safe and certain in its actions.  
That remedy is

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Perfected in 1873 when the dread Cholera ravaged the entire South, it has  
stood the most severe tests and steadily grown in the confidence of the people  
year by year. Many seemingly miraculous cures have been performed by it. It is  
a prompt, never-failing, positive cure for bowel troubles, and for teething children  
has no equal.

**3,780 Bottles were sold in June in two counties  
in Southern Alabama.**

Physicians prescribe it because we freely impart its formula to any reputable  
physician upon request for that purpose. He thus knows what he prescribes.  
**EVERY BOTTLE FULLY GUARANTEED.**  
If it does not cure you, your druggist or dealer will cheerfully refund your  
money.

Thousands of voluntary testimonials similar to those following are on file, testi-  
fying to its merits.

READ THIS TESTIMONY.  
We give here just a word or two from those who know. These people are able  
to speak from actual experience. Our best friends and advertisers are those who  
have used Dr. Thacher's Cholera Mixture.

**Baby is Cured with Less  
than a Bottle.**

Pittsburg, Kas., July 30, 1905.  
Thacher Medicine Co.,  
Chattanooga, Tenn.;  
Gentlemen—I have a little  
boy one year old who had  
Summer Complaint. The  
doctor did not do him any  
good, and a neighbor gave me  
a part of a bottle of Dr.  
Thacher's Cholera Mixture,  
which cured my baby. I also  
find it the best medicine in  
the world for babies teething.

Very truly,  
Mrs. Little Bird,  
R. F. D. No. 5.

**It Is Simply All Right; Con-  
tinues to Rely on It.**

Colbert, Ga., Sept. 1, 1905.  
Thacher Medicine Co.,  
Chattanooga, Tenn.;  
Gentlemen—I wish to say a  
word of praise for your Dr.  
Thacher's Cholera Mixture.  
It is simply all right. I am  
very much pleased with its  
work, and will continue to  
rely upon it. I am pushing  
all your remedies.  
Yours very truly,  
S. B. Little, M. D.

**Saved This Man's Life.**

Flat Rock, N. C., Aug. 7, 1905.  
Thacher Medicine Co.,  
Chattanooga, Tenn.;  
Gentlemen—I want to let  
you know what your Cholera  
Mixture has done for me and  
my family. A short time ago  
I was stricken with real Chol-  
era. From the druggist I  
procured six bottles of Dr.  
Thacher's Cholera Mixture,  
which undoubtedly saved my  
life. I have also used it in my  
family with the most satis-  
factory results. May God  
bless your company in the  
sincere wish of  
G. W. HART, R. F. D. 2.

THACHER MEDICINE COMPANY.  
CHATTANOOGA, TENNESSEE.



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The meeting at Harrisville the  
last week in July in which Evan-  
gelist Lane did the preaching, re-  
sulted in 16 accessions.

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STANDARD QUALITY at  
FACTORY PRICES. Write to  
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Read what the good Judges say:

Dr. P. S. Henson, Pastor of Tremont Temple  
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for use in devotional meetings. It is a happy com-  
bination of things new and old."  
Dr. B. H. Carroll, Sr. of Baylor University: "I  
have examined with approval and pleasure 'Glori-  
ous Praise'; this seems to be a splendid all round  
book for popular music and hymns."  
Dr. Samuel H. Green of Washington, D. C.: "I  
have examined your new hymn book, 'Glorious  
Praise', and regard it as one of the best of all  
song books recently offered for Christian service."  
Dr. Henry M. King of Providence, R. I.: "I  
think it an excellent collection."  
Dr. Carter Helm Jones of Louisville: "The  
best old and new hymns have been skillfully blended,  
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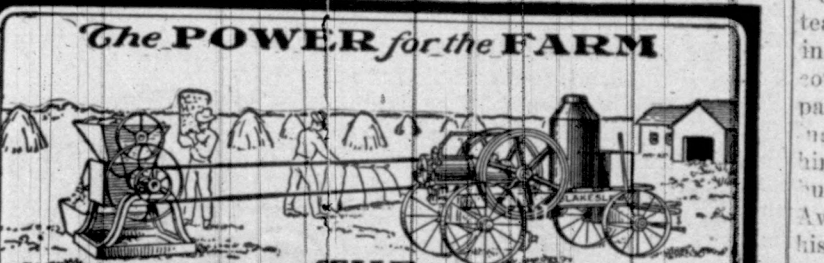
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use patent medicines. I used everything I could hear of with-  
out results until I got the wonderful PANOL. It gave me  
quick relief. My appetite is fine, and I scarcely have any  
symptoms of my old trouble, although I have used only two  
bottles up till now. It has done more for me than all that I  
tried for years put together."

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great blood purifier and renovator of the system. It is the  
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ROYALINE MEDICINE CO., Ltd., New Orleans.



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other farmers have done and are doing. "Buy the Blakeslee and you buy the best."  
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Cures Eczema, Rash, Ringworm, Tet-  
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GUARANTEE its efficiency absolutely.  
We refund your money promptly if not  
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afford not to try it.

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Paying Patronage. Old Lease will  
expire Sep. 1st, 1906. Will lease from  
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single copy, by mail, 35 cents.

IF YOU EXAMINE GLORIOUS PRAISE,  
YOU WILL BUY NO OTHER.

Lady Cornelia Wimborne.

The question which men must  
answer is, Are we going to take  
the authority of the Church or  
that of the Bible? And on the  
answer which church people make  
to this question will depend, not  
perhaps the protestantism of Eng-  
land, but certainly the question  
as to whether this Church of ours  
is to remain a power of God, not  
only in this country, but in those  
vast dominions beyond the seas  
over which, in the providence of  
God, we are called upon to rule.

"I fears God more than I do  
he." Thus spoke the head carter  
on a large farm. It was many  
years ago. The sun had risen  
brightly on the Sabbath morning,  
and the farmer said to the lad,  
"Go and tell—to bring out—his  
team, and we will get the corn  
in." On arriving at the little  
cottage, he found the carter pre-  
paring for chapel, who, on hear-  
ing the message, replied, "Tell  
him that I will work night or day,  
but not on the Lord's Day."  
Away went the messenger with  
his answer. The master was en-  
raged, and sent back word that  
he would discharge him at once  
if he did not bring out his team.  
"Tell him that I fears God more  
than I do he." The sequel proved  
that "Them that honor Me I  
will honor," for instead of get-  
ting his dismissal he remained for

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**ICE CREAM**  
is cheap enough, isn't it? That is all it costs  
when made with

**Jell-O Ice Cream Powder**

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quart of milk and freeze. No cooking, heat-  
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many years in his situation, and  
when he was too aged to labor,  
lived rent free in his little cot-  
tage until he was "called home."

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local application destroys the Cancer  
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ing order and just the thing for home  
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Lv. Mobile	7:00 a.m.	4:30 p.m.
Ar. Beaumont	9:45 a.m.	7:10 p.m.
Ar. Hattiesburg	12:10 p.m.	8:25 p.m.
Ar. Ellisville	12:40 p.m.	
Ar. Laurel	11:30 a.m.	8:45 p.m.

	No. 6.	No. 8.
Lv. Laurel	11:30 a.m.	5:34 a.m.
Ar. Newton	1:50 p.m.	8:00 a.m.
Ar. Louisville	4:45 p.m.	11:00 a.m.
Lv. Louisville	11:10 a.m.	
Ar. Ackerman	11:10 p.m.	
Ar. Mathiston	12:56 p.m.	
Ar. Houston	2:18 p.m.	

	No. 5.	No. 9.
Lv. Houston	6:30 a.m.	2:18 p.m.
Ar. New Albany	8:45 a.m.	4:40 p.m.
Ar. Middleton	11:10 a.m.	7:00 p.m.

Sunday only 11:00 a.m. Daily except Sunday.

	No. 1.	No. 3.
Lv. Louisville	2:10 p.m.	8:30 a.m.
Ar. Newt	8:45 a.m.	12:01 a.m.
Ar. Laurel	7:45 p.m.	2:20 p.m.

	No. 5.	No. 6.
Lv. Laurel	7:00 a.m.	2:20 p.m.
Lv. Ellisville	1:00 p.m.	
Lv. Hattiesburg	7:20 a.m.	1:15 p.m.
Lv. Beaumont	8:40 a.m.	4:00 p.m.
Ar. Mobile	11:39 a.m.	6:45 p.m.

2:40 p.m. Sunday only  
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Aug. 2, 1906.

## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

## Woman's Central Committee:

Mrs. E. W. Spencer, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.Fling wide the portals of your  
heart.Make it a temple set apart  
From earthly use for Heaven's  
employ.Adorned with prayer, and love,  
and joy,So shall your Sovereign enter in,  
And new and noble life begin.

G. WEISSEL.

Our Topic for August.

JAPAN.

The New World Power.

The Empire of Japan is made up of four large islands, and several thousand smaller ones, many of these being so small and so sterile that they are not inhabited. The largest island is Nippon, whereon are such large cities as Yokohama and Tokio, and containing about one-half of the 148,000 square miles included in the whole Empire. The missions of the Southern Baptist Convention are situated upon the island of Kyushu, Nagasaki, the chief city, possessing considerable size.

As far back as 1547 the Roman Catholics were doing mission work in Japan. On account of an effort on the part of Catholics to secure political power they were banished from the country, and thousands of the native converts were put to death. Japan then shut herself up against all outside nations, remaining so until about 1858, when Commodore Perry succeeded in securing a treaty between Japan and the United States, by which two ports were opened.

Just before the civil war, Southern Baptists made an unsuccessful attempt to open a mission in Japan. Mr. J. Q. A. Rohrer and his wife embarked at New York to find a field of mission work in Japan, but the vessel was never again heard of and the supposition is that all on board perished. Again in 1889, the Southern Baptist Convention turned its gaze toward the Island Empire, and this time with the result that two young men, J. W. McCollum and J. A. Brunson, with their wives, found a home in Kinshu, the most southern of the large islands.

Mr. Brunson did not continue long in the work, but during these eighteen years Mr. McCollum has toiled faithfully, sowing seeds of gospel truth, from which other men are now reaping the harvest.

Other missionaries have gone to Japan, from time to time. Ernest N. Walne, of Mississippi, and his wife, who was Miss Claudia McCann, of Kentucky, went out in 1902, making Nagasaki the central point of their work. Rev. Nathan Maynard and his wife went to Kokura, Japan, in 1904. In 1898 Rev. Harvey Clarke, of Georgia, went to Japan as a missionary, and soon after Miss Lucille Clarke of Atlanta. In 1899 they were married, and now labor at Kamamoto.

Rev. George F. Hambleton of Virginia, and his wife, who was Miss Elizabeth Spaulding, of Kentucky, joined the band of mission workers in 1901. The Rev. Calder D. Willingham, born in Georgia, with his wife, who was Miss Bessie Hardy of Virginia, went forth as missionaries to Japan in 1902.

Rev. J. T. Ray and wife are the latest accessions to the force of workers in Japan. There are now in Japan seven hundred evangelical missions, and quite a large number of native workers and Bible women. Japan is the most progressive of all the eastern nations in reaching out after western civilization.

Educational systems are there, post offices, banking houses, the telegraph, electric lights, military organizations. The Chinese are sending their young men there for study. The Japanese are filling places of trust in China. Japan is well satisfied with her moral and spiritual advancement. There is no reaching out after God. There are as many heathen temples as there are Christians in this land, and a vast army of priests; but there is no moral influence going out from these upon the homes. Daughters are sold into lives of shame, and sons live in vice and dissipation.

Some one opposed to foreign missions may say, "These conditions exist in our own Christian land. Why should we wonder when we find them among the heathen?"

The difference is that there is a moral sentiment among us, opposed to all impure living, and constantly battling against it. Such a sentiment, Christianity is slowly but surely creating in Japan and in all heathen lands where there are Christian workers.

Less than forty years ago evangelical Christians began their labors in Japan. Then they were not permitted to travel, or to teach openly, could only live in their hired houses and study the language.

Now all impediments are removed. There is freedom of movement and of speech. The Bible is circulated. It is only needed that God's people realize their opportunity.

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Take the Old Standard Grove's Tasteless Chilli Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a pleasant form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all druggists for 25 cents. Price 50 cents.

## A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the knees or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple remedy cures every banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above describes you, for proof address Mrs. M. Summers, Box 232, Notre Dame, Ind.

196 Gordon St., Atlanta.

July 2, 1906.

My Dear Mrs. Woods:

I am so very sorry that it was impossible for me to go (to Vicksburg), but I could not have left home under any circumstances this week. I hoped to be well enough, and also that my two children would be well, but my physical condition made it impossible.

I do hope to go to Meridian, yet before returning to Japan.

The Meridian ladies have helped me so in my work, not only by their personal contributions, but by their prayers and sympathy, that I feel especially anxious to see them and thank them in person.

I shall send this on to Vicksburg, hoping that you will get it in time to give a special message of love and encouragement to the ladies of Mississippi.

Tell them how disappointed I am at not being able to be there. May the Holy Spirit be present at every meeting, inspiring and guiding and blessing, and may each one present go home with renewed determination to give themselves and all they have to God and his service, more perfectly than ever before.

Praying God's richest blessing upon you and the Women's Missionary Union.

I am cordially your friend,  
Mrs. LUCILLE DANIEL CLARKE.

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THE STANDARD

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Aug. 2, 1906.

THE BAPTIST RECORD.



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Owned by Baptist State Convention of Virginia.

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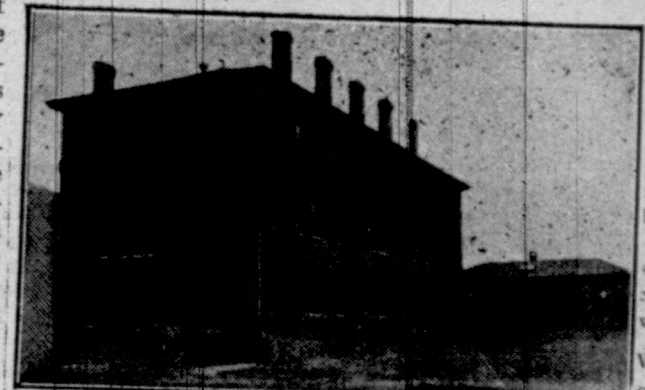
## A Chain of Monkeys.

Who ever heard of a chain of monkeys? According to a writer in Cassell's Little Folks, such a thing is not only to be heard of but to be seen. This is what he says: "One of the strangest-looking inhabitants of the forests of the Amazons is a monkey which, from its long, lanky, spindle-legged figure, is called the spider monkey. The animal rejoices moreover, in the possession of a tail so useful as almost to be equal to a fifth sense. As the creature is a poor jumper, this tail is its chief means for getting about from tree to tree."

When a company of these monkeys has to cross a wide river, they first of all look for a spot where the trees are tallest and where they stretch out farthest across the stream. A proper tree having been found, they climb to the best of the highest branches and there form themselves into a chain by hanging onto each other's tails. The chain is, of course, free at the lower end, and when all is ready it begins to swing to and fro until it has force enough to carry it to a tree on the opposite bank. Then the bottom monkey scuttles as fast as he can to the top and holds on tightly. The top monkey on the other bank then lets go, and the whole chain is swung across the river."—Advocate.

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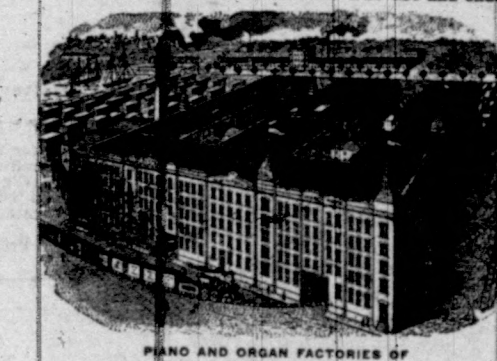
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Marie Tava  
Johanna Gadski  
Louise Mulder  
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Walter Damrosch  
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John Philip Sousa  
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Jean de Reszke  
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## Deaths.

## Mrs. Cole.

Sister A. J. Cole was raised in Covington, Miss., and moved to Franklin, Tenn., twenty years ago. She joined the Union church by letter and remained a member till her death on July 23, 1906. Age 73 years. Her husband and four children went with her to eternity; five children remain. They have sympathy of many friends. Religion only gives solid comfort in this life and it alone can prepare us for the hereafter. The Lord's death and the Lord's taken away. Blessed be the name of the Lord.

J. B. Polk.

## Mrs. A. Howard.

Sister Howard passed into the presence of God on July 24th, 1906, age 63. She was a member of the Knoxville, Baptist church and leaves a husband and one child and five grandchildren behind. We weep not for one that has no hope. As our friends pass away, we thank God they have been on the Lord's side. May the Lord comfort the bereaved and bless the occasion to the good of all who know him.

J. P. Polk.

## Mrs. Mary Rawson.

Mrs. Mary Rawson died at her son's home near Russell, Miss. She was 18th year old and was a member of the Methodist church from early childhood. She had many trials of life besides her afflictions, yet she was always cheerful, saying God was merciful. He would not let our burdens be more than we can bear. She was indeed a mother in Israel. She leaves seven relatives and friends to mourn her loss with out hope. Farewell dear friend, farewell. Thy earthly pains and sorrows are over. Thy eternal joy have begun. And with thy dear Saviour to ever be. A friend.

## In memory of

E. B. B. who was born January 14, 1834, passed into the fellowship of the Bethany church in Lawrence county on the 24th of June 1857, and died June 24, 1857.

Bro. B. spent four years in the Civil War and was in the memorable battle of Vicksburg, and it was ever his delight to tell the daring deeds of the Southern soldiers, and being to "The Major B. always spoke in defense of Southern Cavalry, but his enthusiasm under the banner of King Immanuel lasted for two years, and he was always on guard at "roll call" and ready to die. During his life he held church membership at Bethany, Ebenezer and New Hope churches, being one of the charter members of the last named, and for a long time her clerk.

Bro. B. was a great sufferer with cancer for the last few years of his life.

but he bore it with Christian fortitude, and now that God has released him from pain, may the comforting influence of the Holy Spirit be with his widow, children and grandchildren in the prayer of

His former pastor,  
L. D. Posey.

## Memorial.

J. Hezlie Newsom, eldest son of John G. Newsom and wife, was born November 26, 1874, baptized into the fellowship of Society Hill church, Lawrence county, Miss., by Eld. J. R. Carter in 1895, married Miss Effie Hammond February 26, 1896, and died July 24, 1906.

Bro. Newsom was a young man of sterling character. He was never known to be under the influence of whisky, nor to use oath; when a school boy he used his influence against dances, and never caused his parents any uneasiness by being out late at night. He always stood firmly for law and order, and older men were looking forward to him as a suitable person to hold important positions in his county. He taught in the public schools of his county for some time, and thus helped to implant the principles of right in the rising generation. He was not ashamed to acknowledge Jesus as his Lord, and endeavored to lead sinners to him as opportunities presented themselves, having warned the men at work under him just a few days before he met with the awful accident that took his life.

Bro. Newsom provided well for his loved ones, and leaves them with considerable means for their support. He leaves a wife, three children, all boys, the youngest only five months old, a father, mother, one brother and one sister to mourn his decease. His wife has one whole sister, one half sister and one half brother. To all these our hearts go out in tenderest sympathy, and we most humbly pray that the comforting influence of the Holy Spirit will be with them all to console and sustain, and especially with his young wife that she may train their children for Christ.

His pastor,  
L. D. Posey.

## L. S. Powers.

L. S. Powers born in Carolina County, Va. April 6th 1837. Died at his home in Goodman, Miss. July 27 at 5:15 A. M. 1906. Age 69 years 3 months and 21 days.

He was married to Miss L. M. Shaddock Sept. 1st 1880. To them were born four boys and one girl who went to her heavenly home when an infant.

Brother Powers was an honorable man, dependable in every undertaking, zealous and full of energy.

He left his native home for Mississippi in 1874.

He was honest, wise and prudent in business transactions and success seemed to crown every effort.

In early life, he made a profession of faith in Christ and was baptized into the fellowship of a Baptist church in Va. Nearly 12 years ago the writer became "under" shepherd of little flock at Goodman with whom brother and sister Powers had cast their lots. And from the beginning of this relationship to the close of his life, he was his pastor's friend and never failed to manifest that friendship.

He was humble, unassuming and very

generous in Christian giving.

As a husband he was gentle, kind and always respectful to the opinions and wishes of his companion.

As a father, he was devoted and indulgent. As to his country, which he defended in the 'sixties,' he was loyal. From the community he will be greatly missed, and the church must suffer her loss; but Oh how much greater is it felt in the home and in the aching heart of her who loved him most.

"Weep not as those who have no hope. Our loss is his eternal gain. For weeks and even months he was a great sufferer but it is all over now. While he, with such Christian fortitude, bore so patiently the affliction, and in the calm exercise of his mind at night fall, when all nature was hushed in silence, he said to his wife 'I hear such sweet music.' The chorister is sounding the notes 'Nearer my God to Thee.'

We say this was imaginary. But to him I am sure it was real. This occurred not long before he became unconscious. What a heavenly vision! Surely we can say he is not dead but sleeping! Peace to his memory.

J. T. Ellis.

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Rev. J. E. Thigpen of Magnolia assisted Pastor I. Allmand in a meeting at Mt. Pleasant, near Norfolk, the last week in July, in which there were 11 additions to the church.

He was humble, unassuming and very

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## Letter From China.

Brother Sears and I have just returned from a visit to some villages miles west of this city, whither we had been invited by the village elders to assist in completing the arrangements by which a temple with its more than thirty acres of land, is to be turned into a school. In some of the rooms of this temple there are over a hundred idols made of earth, wood or brass. These are all to be destroyed, and the indications are that in a short while, instead of the chanting of the priests, will be heard the songs of praises to our God.

We have now one school in an old temple, in which a daily prayer service is held. The idols in another have been destroyed and one of our best Christian men appointed by the official to open a school. This school is to be opened at the beginning of next year. The third is the large temple which we have just visited. If we had the trained men we could easily put a Christian teacher in charge of these schools. The result would be that practically every student, and through them many of the parents would be won to Christ. But we are sadly deficient in the number of trained men we have.

We have now about eighty bright boys in our school. After some four or five years, we shall be able to begin supplying the demand made on us for trained men. But then many of these opportunities will have passed. We are in great need of a well-equipped young man who shall have charge of our boys' school and give all his time to the training of teachers and preachers to meet the constantly growing demands for such men.

We are just opening work in Kdo Mi city, some thirty miles from here, and are praying for a man to occupy that promising center.

Yours fraternally,  
J. C. OWEN.  
Pingtu, China, Sept. 20, 1904.

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August.

West Judson, New Prospect; 5 miles north Blue Springs, Frisco Railroad, 28th.

Tippah, Canaan church, 10 miles north Ashland, Wednesday, 29th.

September.

Chickasaw, Union church, Saturday, 1st.

Sunflower, Gunnison, Y. & M. V. Railroad, Tuesday, 4th.

Zion, Bethany church, Calhoun county, Wednesday, 5th.

Copiah, Wesson, I. C. Railroad, Friday, 7th.

Judson, Oak Hill, Itawamba county, Tuesday, 11th.

Chickasaw, Eru, M. J. & K. C. Railroad, Tuesday, 11th.

Oxford, Yocona church, near Taylor, I. C. Railroad, Wednesday, 12th.

Tishomingo, Kossuth, Wednesday, 12th.

Columbus, Maben, Southern Railroad, Thursday, 13th.

Magee's Creek, Mt. Pisgah church, 7 miles north Franklin, La., Thursday, 13th.

Tallahala, Bethlehem, 6 miles east Laurel, Saturday, 15th.

Strong River, Magee, G. & S. I. Railroad, Tuesday, 16th.

Calhoun, Antioch, 4 miles southeast Banner, 19th.

Union, Unity, Jefferson county, Thursday, 20th.

October.

Rankin County, County Line church, Tuesday, 2nd.

Yazoo, Mt. Nebo church, 6 miles west Winona, I. C. Tuesday, 2nd.

Chester, Ebenezer, 3 miles south Stewart, Southern Railroad, Friday, 5th.

Liberty, Mt. Zion, Saturday, 6th.

Yalobusha, Coffeeville, I. C. Railroad, Wednesday, 10th.

Central, Salem, 2 miles south Learned, Y. & M. V. Railroad, Thursday, 11th.

Lauderdale County, Hickory Grove, Thursday, 11th.

Mississippi, Ebenezer, 12 miles southwest Liberty, Thursday, 11th.

Choctaw, Salem, Kemper county, Friday, 12th.

Pearl Valley, 9 miles northwest Philadelphia, Saturday, 13th.

Aberdeen, Tockish, 5 miles southeast Algoma, M. J. K. C. Railroad Tuesday, 16th.

Deer Creek, Indianola, Southern Railroad, Tuesday, 16th.

Coldwater, Arkabutla, Wednesday, 17th.

Lawrence County, Shiloh, Mississippi Central Railroad, Wednesday, 17th.

New Liberty, Sardis, Wednesday, 17th.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday,

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20th. Lincoln County, Mt. Zion 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Bogue Chitto, Tylertown, Friday, 26th.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Gulf Coast, Hobolochitto, Leaf River, Louisville, Oktibbeha, Pearl Leaf, Pearl River, Red Creek, Sipsey, Tombigbee and Trinity Associations failed to report place and time of their meeting.

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